

FRENCH INDO-CHINA

had earlier been content to supplement Mission work by co-operation, the colony would surely have been the beneficiary. But a sterile jealousy of the Mission's influence over the natives led the state to force its rival virtually out of the field of philanthropy. Government subsidies were ever more grudgingly given; state supervision became ever stricter. The administration not the Church must get the credit and native gratitude—if any.

After the War the very same accusation of a jealous undemmmg of lay philanthropy was levelled at the Mission. The founders of the *des* and the *Jardins cTENfants* claimed that the Mission would permit no rival in such enterprises, other than the state which it perforce tolerate. Mission opposition, as voiced in its press campaign^ claimed that religious instruction was totally missing, or Catholic prayers were said along with Buddhist invocations. Hie question unleashed severe attacks on the quality of the Mission's of the sick Statistics, revealing the heavy mortality in Mission precipitated the campaign. Visiting doctors complained that the would not carry out their orders. The government, whea it to encroach on Mission activity, had made the very same —die mortality in Mission hospitals and orphanages. It that once sick children were baptized and their salvation 'the Mission took little care for their recovery. Or that the the parents that their children had died so as to avoid to them to a pagan upbringing. Criticism on both sides petty when it attacks the motives behind the rival's serious criticism of the missionaries than their in for the sick was their lack of training. More zeal

than scientific discipline has undoubtedly
institutions. But could not equally serious
fee of the state for its penury in endowing
the colony

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